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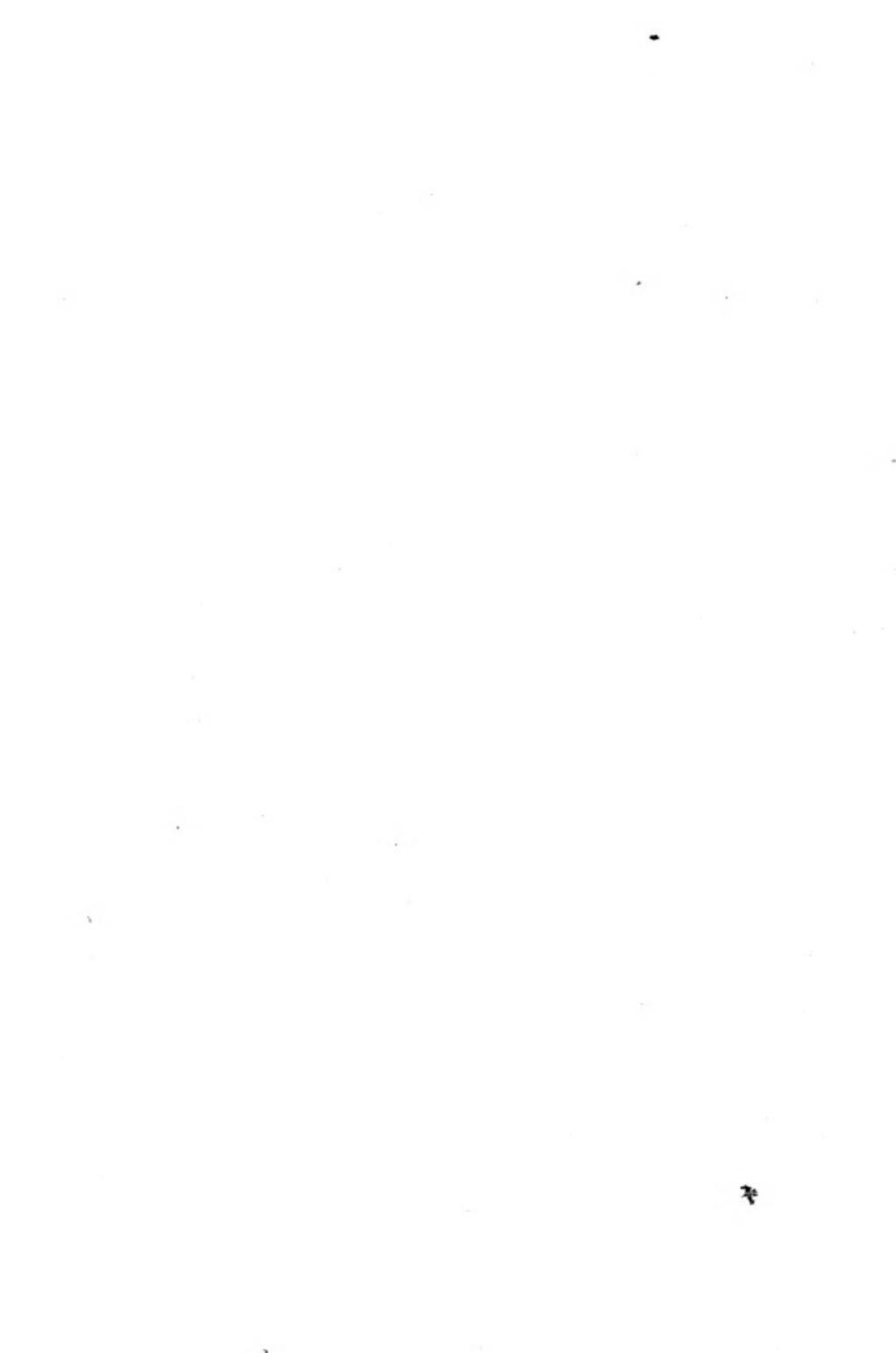
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Scripture baptism



SCRIPTURE BAPTISM.





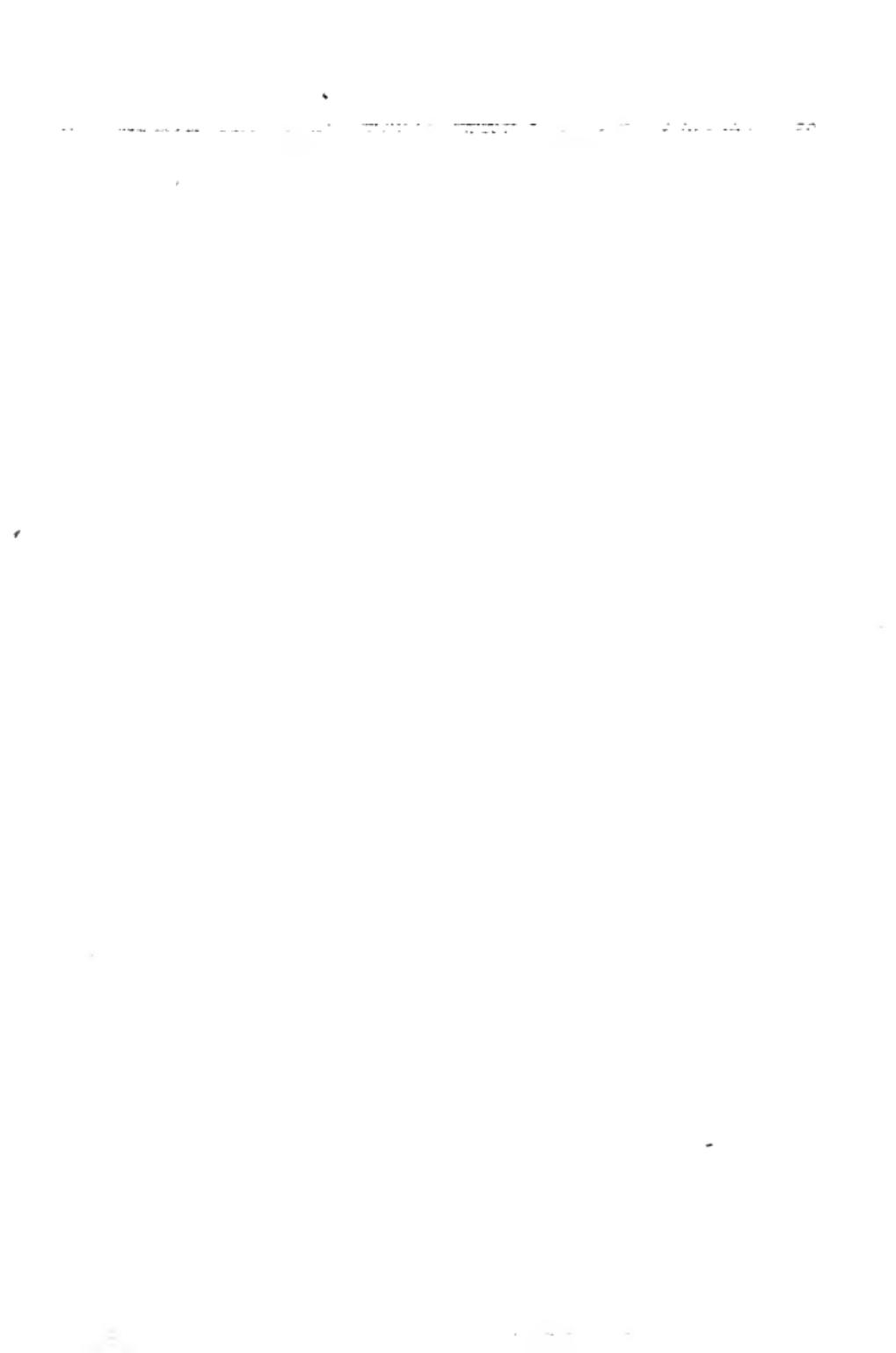
Scripture Baptism.

THE
MODE AND SUBJECTS.

A
SERMON,
BY
REV. A. SHOTWELL.

PUBLISHED BY REQUEST.

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INTRODUCTORY, TO THE THIRD EDITION.

This little volume is a sermon preached in compliance with the special request of a number of friends connected with the Methodist, Cumberland and Old School Presbyterian Churches. The circumstances which caused the request were these.

In that community it was the custom for all the Christians of the place to unite in one congregation on the Sabbath, each denomination occupying one Sabbath of the month.

On one occasion the pastor of the Baptist church, with a great deal of bitterness of words and manner, hurled his anathemas against all who did not believe that immersion is the only mode of Baptism, saying, among other things, that any person who would read the Bible must know that immersion alone was right, and that there was no shadow of foundation in the Bible for any other mode—that none but the immersed were baptized—that none others were mem-

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ders of the Church—that none others had any right to preach, or administer the ordinances of the Church.

Such uncharitable assertions, made in the presence of a congregation more than half of whom were members of other denominations, and made in the hearing of many young people, who are too ready to receive an *undisputed* proposition as true, no matter how absurd it may be, awakened the desire, even among those who had always disliked and avoided these controversies about the non-essentials of Christian practice, to have the assertions refuted. They accordingly requested the author to present the scripture side of this question. This he did with the sincere desire and prayer that his words and manner might be seasoned with brotherly kindness and Charity.

The request for publication followed the delivery of the sermon. The little book was very popular. Two editions were soon exhausted, and for a considerable time it has been out of print. Repeated requests have been made for a new edition and in compliance with them this *third* edition is sent out.

In preparing it for the press the author has thought best to preserve the sermon form in which it was first delivered because the want of time, which he could spare from other duties, prevented such a review as would be necessary to change it into regular book form, and because many friends, who expressed their approbation of it, thought its

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popularity would be diminished rather than increased by any material change either in the matter or style of the work.

Such as it is, it is sent forth upon its mission with the hope that it may do some good in clearing away the doubts which hang around this subject, in the minds of some of our best church members, because they seldom hear anything said upon our side of the question.

SCRIPTURE BAPTISM.

“For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ’s then are ye Abraham’s seed and heirs according to the promise.”—*Galatians iii:27, 29.*

When the Samaritans sent to Nehemiah, seeking a controversy with him relative to the rebuilding of the walls of Jerusalem, he replied to them, “I am doing a great work so that I cannot come down; why should the work cease while I leave it and come down to you?” With similar feelings have I always looked upon this whole controversy about baptism.

The minister of Jesus Christ is engaged in too important a work for him to let that

work cease while he comes down into a field of strife, which, instead of cultivating peace, harmony, charity, and brotherly kindness among the members of Christ, and causing the world to say "see how these Christians love one another," too often stirs up bitterness, hatred, envy and strife among the children of one common Father.

In Paul's day the same kind of strife arose about circumcision, the then-visible seal of membership in the church, and he reproved it, saying: "All the law is fulfilled in this, thou shalt love thy neighbor as thyself: but if ye bite and devour one another, take heed that ye be not consumed one of another."

For this reason, during a ministry of twenty years, I have never felt it my duty to enter into this strife, but have preferred to "glory" only in the cross of Jesus Christ, by which the world "is crucified unto me and I unto the world."

For several generations this controversy has troubled the church, some of the best of men have been arrayed upon the different sides, and with great earnestness and zeal

have contended for the opinions which they have held. It is not, therefore, a question concerning which either party has a right to be uncharitable, or hurl anathemas against those who may differ from us. Christ and his apostles did not deem it of sufficient importance to give any, "thus saith the Lord" concerning it, and it is not therefore my duty, nor is it my *privilege* to speak uncharitably, or even to *think* uncharitably of those who differ from me.

I have, therefore, all my life preferred to preach truths that were more practical, and thus contend against our common enemy, rather than contend with brethren who come to God through the same Mediator; who have had their hearts sprinkled from an evil conscience by the same blood; who hope in the same promises; who are laboring for the glory of the same Saviour; who belong to the same Catholic church, which is "built upon the prophets and apostles, Jesus Christ himself being the chief corner stone," and with whom I hope for ever to dwell in that world where Zion's watchmen shall all see

eye to eye and none any more say, "I am for Paul, and I for Apollos, and I for Cephas."

Nor would I to-day have deviated from my past course if it had not been *my own* opinion, as well as the opinion of those friends who *requested* me to address you on this subject, that our silence is construed to imply that we were unable to defend our practice on Scripture grounds.

And in the very commencement of my remarks, I wish distinctly to state, that it is my desire and prayer that brotherly kindness and charity may mark all my words, and that nothing savoring of bitterness or contempt for my immersing brethren may be found in any of my arguments; and if in the warmth of discussion any word or expression may seem in the least uncharitable, I wish before hand to distinctly disavow any such intention.

My own opinions are firmly fixed. I do believe sincerely that we practice the mode of baptism practiced in the New Testament times, and that not only have we good *author-*

ity for infant baptism, but that it is as much our *duty* to consecrate our children in baptism as to consecrate ourselves. There are however good men and wise men, men whom I delighted to call brethren, who differ with us on these points, and though I believe them to be in error I still believe them to be sincere in their profession; and if they have the *substance*, baptism with the Holy Spirit, I do not believe that God will reject them because of an error concerning the mere *form of the shadow*. If God's Spirit has been *poured* upon their hearts I welcome them as true members of the Church of Christ, even while I think they have selected a very improper mode of baptism with which to symbolize the pouring out of that Spirit upon them. If by faith they rest upon the Saviour for salvation, I am glad to welcome them as members of the body of Christ, and cordially invite them to sit with me and partake of the emblem of that precious blood, although I cannot help thinking that they have selected a mode of baptism which very poorly and improperly symbolizes that

"blood of *sprinkling* that speaketh better things than that of Abel."

THE QUESTION.

My first desire is that we distinctly understand the question which is before us. It is not whether baptism is a *duty* or not—this all admit—nor whether immersion is *one* mode of baptism or not. It is not whether immersion, or any other mode, is more or less convenient; nor whether it is or is not a *cross*; nor whether it is shame, or fear, or pride which keeps men from being immersed; nor whether immersers are good men or bad, whether wise or unwise. These are not the questions. The one at issue at the present time is, whether immersion is the *only* mode of baptism? Whether all who have never been immersed are unbaptized, and therefore out of the church of Christ, and therefore entitled to *none* of the promises which God has given to his professed followers? Whether these Methodist, and Presbyterian, and Cumberland and Episcopalian christians are usurping privileges which do not belong to them when they come to the table of the

church's Lord? Whether they are "aliens from the commonwealth of Israel, strangers to the covenant of promise," and therefore have no right or title to the *children's bread* which the Saviour has provided for the members of his household.

It is because the question has assumed this form, and because our immersing brethren have so stated it, that I have felt constrained to comply with your request and hold up its answer before you this day.

If our immersing brethren had only said "we have the *best* mode of baptism," or "the most *impressive* mode," or if they had only said "our mode is nearest to the scripture model," I could not have complained much of their opinion, for their belief concerning *their* mode would have been just the same as my own belief concerning our mode.

The question at issue then is whether immersion is the *only* mode of baptism, and whether none but those who are immersed belong to the visible church of God, and are entitled to any of its privileges or authorized to administer any of its ordinances.

And this question becomes the more important because it not only expels from our Father's house and excludes from our Father's table 19-20ths of the Christian world, but it declares that 99-100ths of all that have ever professed love for the Saviour and reverence for his name have died out of the visible church of God. Nay, more; if these assertions are true, and immersion is the only mode, and if all not immersed are unauthorized to administer church ordinances, then we have *no baptism, no Lord's supper*, our immersing brethren themselves are *not baptised*, and the church of Christ has long since *passed away*. The prophecy has failed and "the gates of hell have prevailed against her "

For to claim an unbroken succession for baptism by immersion is to fly in the face of all evidence both divine and human.

Let us look then to the law and the testimony on the points at issue.

PLAIN PROPOSITIONS.

I would in the *first* place lay down a few propositions which I think none here will

deny, and therefore I will not stop to argue them.

1st. *The Bible came from God*, and it contains all that is essential for man to *know* concerning God, and enjoins all that it is essential for man to *do* in order to be saved.

2d. God knows the force of all language and the meaning of all words.

3d. Any article of faith which is not plainly enjoined, cannot be essential to salvation.

4th. If any particular *form* is essential to the validity of any ordinance, then the mode of observing that ordinance will be fully and clearly defined by God in his word.

Now if these propositions are true, (and I do not think any Christian will deny them,) then we are driven to this conclusion, either the book which we call the bible is not from God, or God did *not* intend to teach that immersion in water is the only true baptism.

Nineteen-twentieths of those who love the Bible and who prayerfully seek to know and to do what God has commanded in his book,

after carefully studying what it teaches, have come to the conclusion that baptism by immersion is not the *only* baptism, and almost all of this nineteen-twentieths of the Christian world will cordially unite with me in the following summary of my belief on this point:

WHAT I DO NOT BELIEVE.

1st. I do *not* believe that baptism by immersion is any where taught in the word of God, either by the meaning of the word *baptizo* or by the use of the words translated "in," "into," or "out of" in our English version of the scriptures.

2d. I do *not* believe that the *design* of the ordinance points to immersion as the mode of baptism taught in scripture.

3d. I do *not* believe that the *circumstances* recorded point to a single instance of immersion either by John, or by Christ, or by His apostles.

4th. I do *not* believe that there is anything in the Bible which is *opposed* to the right of the believing parents to bring their children with them into the Church of God **by** baptism.

WHAT I DO BELIEVE.

But on the other hand, I *do* believe that the word *baptizo* is in several places in scripture used in the sense of sprinkling or pouring; and that the words translated “in,” “into,” and “out of,” could with more propriety be translated *to, at, and from*.

2d. I believe that the *design* of this ordinance of baptism points to sprinkling or pouring as the proper mode.

3d. I believe that the circumstances recorded in scripture make it *certain* in several instances, and *probable* in every instance, that sprinkling or pouring was the mode used.

4th. I believe that the scriptures plainly teach that it is not only the privilege but the *duty* of believing parents to consecrate their children by baptism to God. And these are the positions I purpose to maintain and defend.

BAPTIZO DOES NOT TEACH IMMERSION.

Baptism by immersion is not taught in the word of God by the meaning of the word “*baptizo*.” I know that I am met here by

our immersing brethren with the assertion of just the reverse of this position. Let us appeal to scripture, the only infallible rule of faith and practice.

In our English New Testament the word *Baptize* in some of its forms is found eighty-nine times, and in the Greek ninety-three times,* and in not one of these places is there anything which implies that immersion is the only or the *true* meaning of the word. In classic writings the word has various meanings; but the common meaning attached to it in scripture is *washing* or *cleaning*, without any reference, in the word, to the manner in which that cleaning is performed.

It is true there are some places where the baptism might have been performed by immersion, but no place where it is said that it *was* so performed, and no place where the sense would be injured if we should prove that it was by *sprinkling* or *pouring*, while on the other hand there are *several* places where it is easy to show that the word does not and *cannot* mean immersion.

* Immerser Instructed, p. 85.

Take for example, Mark vii : 4, where in the Greek this word is used twice, and see if it does not mean something else than *immersion*.

Speaking of the Pharisees when they "come from the market, except they *baptize* they eat not, and many other things there be which they receive to hold, as the *baptizing* of cups and pots, and brazen vessels, and tables (or couches)." How absurd to say the Pharisee must immerse himself every time he came from *market*, or that *he immersed his couch*.

Let us look at another passage. This is 1st Cor. x : 1, 2. Paul says the the Israelites were "all baptized unto Moses in the cloud and in the sea." Here immersion is impossible, for they went through on dry ground. Hence *baptized* does not mean *immersion* here.

Turn now to the 9th chapter of Hebrews, and 10th verse, where Paul speaks of "divers washings." In the Greek it is διαφοροις βαπτισμοις "divers baptisms." No one acquainted with scripture will deny that Paul is re-

ferring to the Jewish ritual. Now, what were the divers baptisms of which he speaks, and how performed? A reference to the Old Testament convinces us that almost all were by sprinkling.

When Aaron was consecrated a priest Moses must *sprinkle* blood upon him.

When the Israelites entered into covenant with God at Sinai their vows were consecrated by *sprinkling*.

When the people were to be cleansed from any uncleanness the blood of their sacrifices was to be *sprinkled* upon them.

So might I go on and quote scores of passages, all showing that almost all the *divers baptisms* of the Jews were by *sprinkling*. In Hebrews, 9th chapter, the 13th, 17th and 21st verses, Paul speaks of three of these diverse baptisms. One is as follows: "If the blood of bulls and of goats, and the ashes of a heifer *sprinkling* the unclean sanctifieth to the purifying of 'he flesh, etc.' " A second is: "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats, with wa-

ter, and scarlet wool and hysop, and *sprinkled* both the book and all the people." The third instance which he gives is: "Moreover he *sprinkled* likewise with blood both the tabernacle and all the vessels of the ministry." Surely Paul did *not* believe that *baptizo* always meant immersion.

Another proof that the word *baptizo* does not always mean immersion is found in the history of the pouring out of the Spirit on the day of Pentecost. The promise had been given by John, and repeated again and again, that the disciples should be *baptized* with the Holy Ghost and with fire.

Joel in his prophecy referred to this baptism twice, under the expression "I will *pour out* my spirit upon them." When the predictions of John the Baptist, and of Joel, and of Christ himself, came to pass, how were the disciples baptized? *Not by immersion*, for the Spirit was *poured out* upon them, and the cloven tongues of fire *descended*, and rested upon them. Surely it is another place where baptism does not mean *immersion*.

Thus I think I have established my first

position, that the word *baptizo*, as it is used in scripture, does not always mean immersion, and that, therefore, nothing can be proved from the meaning of the word.

Nor in the second place can anything be determined by the use of the words translated "*in*," "*into*," and "*out of*."

These words are *εν*, *εις*, *εξ*, and *από*. The first of these, used relative to John's baptizing *in* Jordan and *in* Enon, is used about 300 times in the Greek Testament. More than 100 times it is translated "at," and more than 150 times it is translated "with."* It does not signify and is not translated *under* in the whole New Testament.

Εις is found more than 600 times, and has at least twelve different meanings. It never means "*under*" in the New Testament. It might with just as much propriety be translated "to" or "unto" as "in" or "into." To say that Philip and the Eunuch went down *εις* the water does not imply that they wet even the soles of their feet. It might with

*Bible baptism.

equal propriety be said, they went down to the water, as to say *into* the water.

So *ex* defines nothing as to the mode of baptism. It is found more than 300 times in the New Testament, and nearly 200 of these times it is translated "from," and where it is translated "out of" the water, it ought to have been "*from*" the water, if a majority of *two* cases out of three is any test of its meaning.

And the word *apo*, translated "out of," is in the same condition. It literally means *from*, and in 250 out of 300 times is so translated. Surely we cannot unchurch 19-20ths of the Christian world on such uncertain grounds as the meaning of these words.

Having thus seen that nothing can be determined relative to the mode of baptism from the meaning of the word *baptizo*, because it does not *always* mean immerse, and in *most* if not all the places used in the Bible *cannot* mean immerse, and having proved also that nothing can be determined by the use of the words translated "in," "into," and "out of," because in a large majority of

places in the New Testament they mean simply "to" and "from," let us see if anything can be determined from the design of baptism relative to the mode.

DESIGN OF BAPTISM.

The design of baptism is to signify the necessity of regeneration by the Holy Spirit. There were two sacraments under the Old Testament form of the Church, each of which had its distinct signification. One was the Passover Supper, which was designed to foreshadow in an especial manner the work of the *second* person of the trinity. It pointed to the Son's work in providing salvation by His blood. The lamb must be *slain*, the blood must be *sprinkled* and the flesh must be *eaten*, and thus was the Church taught the great truth of the gospel that Christ, the second person of the trinity, would give His blood and body for the redemption of His people. In the place of that Passover Supper Christ gave us the Lord's Supper, where the sprinkled blood is set forth in the cup, and the flesh that was eaten is set forth in the bread, and the great truth is held up

that Christ, our Passover lamb, is slain for us.

The other sacrament of the *Old Testament* was circumcision, and it was designed to foreshadow the work of the *third* person of the trinity. It pointed especially to the work of regeneration by the Holy Spirit.

In the place of *this*, Christ instituted baptism, and by the application of water He taught the necessity of the cleansing of the heart by the Holy Spirit. Its primary reference is to the work of the *third* person of the trinity, which He performs upon the heart of men; but it has a secondary reference to the blood, by the sprinkling of which the right to the regenerating influences of that Spirit has been purchased for the believer.

Now the first sacrament is beautifully and exactly symbolic of what *it* is designed to teach. The body was broken and the blood was shed—so the bread is broken and the wine poured out.

Through this *broken body* and *shed blood* the believer receives his life and nourishment

and strength. So in the sacrament he must eat the bread and drink the wine, thus symbolizing that he must feed upon his Savior.

Now this *same* analogy will run through the second sacrament if it is observed according to the scripture model. It is designed to symbolize *cleansing*. Hence *water* must be used, and that the shadow may fully represent the substance, it must, according to the prophecy concerning it, be *clean* water.

It is designed to symbolize the work of a pure spirit in contradistinction to a bodily form, hence a *fluid* is used. To symbolize *blood* He uses wine. To symbolize *Spirit* and blood, both participating in cleasing, He uses water.

Now another thing is *necessary* beside symbolizing the *thing to be done* and the *instrument* of doing it. *How* is it done? The body was *broken*, therefore *break* the bread. The blood, the life, was *poured out*; therefore *pour out* the wine.

The believer is to be nourished and live through the broken body and shed blood, therefore *eat* the bread and *drink* the wine.

So here in baptism the Spirit is the instrument—*use* water. The heart is to be cleansed—*use clean* water. The Spirit is to be applied to the heart—apply the water *to* the subject. The Spirit is always described as *poured* out, and the blood by which he has been purchased is said to be sprinkled, therefore, we *pour out* the water and *sprinkle* it upon the subject.

Now with these facts before us I candidly ask whether I am not right in my second position, that the design of the ordinance does *not* point to immersion as the *only* mode, or as *a* mode *taught* in the scripture. When the subject is said to be cleansed by the sprinkling of the blood of Christ, and the pouring out of the Holy Spirit into his heart, I do *not* symbolize *either* when I *immerse* him under water.

THE CIRCUMSTANCES POINT TO SPRINKLING.

But this brings us to my third position. I do *not* believe that the circumstances recorded point to a *single* instance of immersion either by *John*, or by *Christ*, or by His *apostles*; but on the other hand I *do* believe

that the circumstances recorded in Scripture make it *certain* in several instances, and *probable* in every instances, that *sprinkling* or *pouring* was the mode used.

The first passage which I notice is John's baptism of the multitude who came out to him. Here the probabilities are all against immersion, and nothing is in favor of it except the use of the prepositions translated *into* and *out of*, the first of which I have shown is in two cases out of three rendered "at," and the other in five out of six rendered "*from*."

The multitude was too great, even at the smallest computation, for immersion to have been the mode, and then no changes of raiment are mentioned.

John's ministry was only about one and a half years, and yet it is said that Jerusalem and all Judea were baptized of him. One writer computes that if one half of "all" came to him, he would have had to baptize 5,000 daily for 500 days.

I rely however very little upon such argu-

ments as this, although they have some force in confirmation of other arguments.

BAPTISM OF JESUS.

John baptized our Saviour, and as there is no mention of any change of *mode* I suppose He was baptized in the same manner as the multitude who crowded to John's baptism. Concerning Jesus' baptism it is plain that it was by sprinkling. Look at the facts.

Why was Jesus baptized at all? He had *no* sin, and therefore He was not baptized for the same cause as the rest, "unto repentance," and lest we might make a mistake here, God as well as John bears testimony. John says: "*I have need* to be baptized of Thee," and God said: "This is My beloved Son in whom I am *well pleased*."

The design of His baptism must, therefore, have been different. *What was it?* Jesus was just about to enter upon His public work as priest for His people: He was preparing to offer the great sacrifice, which all the sacrifices which had gone before had foreshadowed. The law of sacrifices, which was still in force, had certain forms which were

essential to the legal preparation of any priest for his office. One thing was—*proper age*. He must be thirty years old. Num. iv: 3, 35, 39, 47. Luke says of Him, where he records His baptism: “He began to be about thirty years of age.”—Luke iii: 23. Another important thing is: He must be washed. It is this washing preparatory to His work to which He alludes in His conversation with John. The whole question of the mode of our Saviour’s baptism by John, and of *all* the other baptisms by John, turns upon this *washing* preparatory to His work. The form of this washing is distinctly laid down in Numbers, 8th chap., 7th verse: “Thus shalt thou do unto them to cleanse them: *sprinkle* water of purifying upon them.” To my own mind it is clear that the baptism with which John baptized our Saviour was by *sprinkling*, and therefore that John practiced this mode.

I have my opinion of the manner in which John performed his work. I believe he stood at the edge of the water, and as the multitude passed before him he dipped up

the water and baptized them. And this agrees with many very old paintings, one of which represents him so standing, apparently on a rock, and *pouring* the water, from what appears to be a shell, upon the heads of the people as they move in procession before him in the edge of the water.

JOHN BAPTIZING AT ENON.

But, says one, is it not said that he baptized in Enon "because there was *much* water" there?

Yes! But *where* was Enon and *what* was it? It was only a few miles from Jordan, and it is not to be believed that John left that *river* to go to Enon because the Jordan did not furnish water enough to immerse in. The "much water" must have been for some other purpose than baptizing. But he was baptizing *in* Enon. Was Enon a river? I believe nobody says so. It was the name of a *place*, not a river, and I believe all admit that *in* Enon only means *at* not *under* Enon.

But not only was it a *place* and not a river, but a *small* place and *unimportant*, so much so that the sacred writer has to tell us that

it was "near to Salim," lest even those in his day might not know where it was. It could not have been the quantity of the water as to *depth* that called him there. There was *little depth* of water there, only a few inches at the deepest. Perhaps we may find some hint in the meaning of the name.

It is a Hebrew name, and I looked into my Hebrew lexicon. It is an abbreviated *plural*. It means *fountains*. I looked into my Greek Testament. I found that much water was in the Greek *udata polla—many waters*. I looked into my geography of the country and I found it described as a place where the water boiled up in a number of places, and in these facts I found the secret why John preferred the *springs* of Enon to the river water of Jordan in that hot climate. He would have plenty of good spring water for the multitudes who thronged him to *drink*. The place was well chosen *if this* was John's object, but there was not depth of water enough to *immerse* one individual, much less thousands daily.

The next baptism which I notice is that

of the 3,000 in one day by Peter and the apostles. But as there is nothing either for or against immersion in this place except the impossibility of immersing so *many* in so short a time, and as I have stronger passages I pass this by.

PAUL'S BAPTISM.

Next look at Paul's baptism. The circumstances are briefly these: He was on a journey when the Lord appeared to him, and the vision so overcame him that he lost his sight. Three days he was without sight and neither did eat or drink. Then Ananias came to him and said, "Brother Paul receive thy sight;" and after telling Paul that Jesus had sent him, he said to Paul, "Arise, (or as it is in Greek, "standing up,") be baptized," and he arose (or standing up) was baptized. And when he had received meat he was strengthened. It seems impossible to believe that Paul was immersed. There is no delay in finding a place to immerse him—no preparation—he did not even stop to eat something, though he had eaten nothing for three days—he was baptized immediately.

and, the narrative says he was baptized *standing*.

Have I mistaken the force of the Greek work “anastas?” Look at a few passages:

Acts i : 15. Peter (anastas) standing up said.

Acts xiii : 16. Paul (anastas) standing up, and beckoning with the hand said.

Acts xv : 7. Peter (anastas) standing up said.

Acts xi : 28. Agabas (anastas) standing up signfied.

So in Acts xxii : 16. “(Anastas) standing up be baptized.”

Acts ix : 18. And (anastas) standing up he was baptized.

Here one thing deserves special notice. *Anastas* is the Greek participle. It expresses more than the mere act of rising. It implies a continuance of the standing. The Greek is much plainer than the English. It is *καὶ αναστὰς εβαπτισθη*. There is no “and” between the participle and the verb. The literal reading is “and standing up he was baptized.” The narrative puts it beyond all

controversy. Paul was baptized without leaving the house and was standing, therefore he could not have been immersed. He was baptized either by sprinkling or pouring.

CORNELIUS' BAPTISM.

The next I notice is Cornelius' baptism. Peter preached to him and those assembled in his house, and seeing the spirit poured out upon them said: "Can any man forbid water that these should be baptized who have received the Holy Ghost as well as we?"

Does not his question imply that the water was to be *brought*? If he had practiced immersion would he not have asked, Can any man forbid that we should go down to the water that these may be baptized?

And what is his *argument* or *reason* for baptizing them? "The Holy Ghost has been poured out upon these Gentiles as well as on us Jews. Ought we not to pour the water of baptism upon them? Can any man forbid it?"

The *pouring* out of the spirit suggested baptism. I do not think it could have suggested immersion.

BAPTISM AT THE RED SEA.

Let us look at another passage, one which I have already touched, and one place where I think I can *prove* that baptism was by sprinkling, and *prove it from scripture*. Moses and the Israelites fled from Egypt. The waters of the Red sea opened and they escaped from their enemies by passing through. Paul, writing to the Corinthians, (see 1st Cor. x : 2,) says: "They were all baptized unto Moses in the cloud and in the sea." What was the mode of this baptism? Was this an *immersion*? There was no doubt an immersion there. Pharoah and his host were immersed. They sank like lead in the foaming waters. But this was not the mode of the Israelites' baptism. I assert that they were baptized by sprinkling, and from the Bible I prove it. The history of it is very plain. The sea opened and the Israelites entered the opening and passed over on dry land. The cloud which before had been before them passed over them to the rear and stood between them and the Egyptians, and as it passed over, the Psalmist says, "it

poured out water." This was undoubtedly the baptism unto Moses in the cloud and in the sea. It was by sprinkling, for there was not enough to wet the ground. "They passed through on *dry* ground."

BAPTISM OF THE EUNUCH.

We next approach the great citadel of the immersionists. Heretofore we have only been attacking the outposts. The baptism of the Eunuch is the stronghold, and probably considered impregnable by many who have never heard but one side of this matter.

It may, perhaps, startle some a little when I assert my belief that this is one of the strongest passages in favor of *sprinkling*, and that *Philip taught* the Eunuch *sprinkling* as the true mode of baptism, and that he, therefore, baptized him by going down out of the chariot to the water, and that there he *sprinkled* the water of baptism upon him, and that they then both came up *from* the water and went their way. This I believe, and this I think I can prove from scripture on testimony that would be sufficient on any other point. Look at the proof:

The Eunuch was riding in his chariot and reading as he rode. Philip, being sent by God, joined him and rode in the chariot with him. The Eunuch, interested in what he read from one of the prophets, asked Philip whether the prophet spoke of himself or some other man, and Philip began at the same scripture and preached unto him Jesus. He expounded the prophecy that the Eunuch was reading.

He must have said something about the duty of baptism, for as they unexpectedly came to some water the sight of it recalled what he had been taught, and he said, "*See! water!* What doth hinder that I should be baptized?" I will not rest my argument upon the fact that between Jerusalem and Gaza, where they were journeying, there is not any large stream and according to the best evidence only *one* in the whole sixty miles, and that rises in a spring, runs a little way and is lost in the sand. Nor will I rest it upon the fact that nothing is said of changing clothes, and the improbability that Philip and the Eunuch would go on their way sat-

urated, as they must have been if immersion was the mode of baptism. I have better ground to stand upon, because there is little or no conjecture about it.

One question is, why Philip, in expounding a passage about Jesus, should make baptism so prominent? There must have been something in the prediction which alluded to it. Let us see if we can find the prophecy, and what part of it suggested baptism to Philip. Luke, in his history in Acts, does not give us the chapter or verse, for the very good reason that the Bible was not divided into chapters for more than 1,000 years after the Eunuch read from the prophets.

The ancients could not refer to chapter and verse. Each book or prophecy was written continuously, and the only way they could refer to any part was by referring to the subject matter, or some thing that was said in that connection. For instance, when our Saviour wished to refer to what God said when He appeared to Moses in the burning bush, He said: "Now that the dead are raised even Moses showed at *the bush*,"

that is, it is taught in that part of Moses' writing where the burning bush is mentioned, and anybody familiar with the scriptures could find it by that reference. So when Luke would tell us the part that the Eunuch was reading, he quotes some of the most striking expressions in it, and by these we can find it.

It was from the prophecy of Isaiah, and that particular prediction begins with the 13th verse of the 52d chapter. Nobody will *deny* that that beautiful description was spoken concerning Jesus and His work. It was He to whom the prophet referred when he said, "He was wounded for our transgression and bruised for our iniquities." We have too often quoted and read the passage to believe that the prophet alludes to anybody else when he says: "His visage was so marred more than any man, and his form more than the sons of men, and so shall He sprinkle many nations." *There* is where Philip found baptism and found it *by sprinkling*, and that was doubtless the mode he taught the Eunuch, and hence when the

chariot stopped and he and the Eunuch both went down out of it to the water, he took up some of it and sprinkled the water of baptism upon the Eunuch, then they both came up from the water and went their way.

THE RESTORED JEW MUST BE BAPTIZED BY SPRINKLING.

But let us look at another passage: The Jewish nation is now cast off of God. The branches of the Olive tree have been broken off and we Gentiles have been grafted in. Prophecy says they are yet to return and be grafted back again into their own olive tree. God, through the mouth of Ezekiel (xxxvi : 24, 25) says to them, "I will take you from among the heathen and gather you out of all countries, and will bring you into your own land." Who can doubt that this is the grafting back into their *own olive tree* of which the apostle speaks? And how are they to be grafted back? They have been cut off from the visible Church because of their *unbelief*. Neither the Jews of our day nor their children belong to the Church of God. When brought back they must come

in by the door. Can we admit them by the old door, their old rite of circumcision? I think our immersing brethren would say, "*no!* we cannot admit you in that way; you must be baptized." And I must say they are right. The Jew must be grafted back again into his own olive tree by baptism. If he apply to the Baptist church our brother of that church must immerse him, and if he apply to our Church I will not receive his circumcision, for by his unbelief he has been cut off and has not any longer any rights or privileges in the church of God, even though the apostle does call it the Jew's "*own olive tree.*" No! I would *restore* him to the communion and fellowship of the Church "built upon the prophets and apostles, of which Jesus Christ is the chief corner-stone;" I would bring him *back again* into fellowship with the true children of his *own* father Abraham, by *baptising* him; and the mode of *baptism* by which I would admit him, and his children with him, would be by *sprinkling*, "*clean water*" upon him and in so doing I would *literally fulfill* what the prophet

Ezekiel, nearly 2500 years ago, *said I would do.*

Do you doubt my assertion? Do you think that I have misunderstood scripture? Or that I have gone beyond the record?

Let me read you the prediction, and judge for yourself whether I would not be violating God's word if I should restore the Jew by immersion, or even by pouring the water of baptism upon him. The prophecy reads thus: (Ez. xxxvi : 24-26) "For I will take you from among the heathen and gather you out of all countries, and will bring you into your own land. Then will I *sprinkle* clean water upon you and you shall be clean. From all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh and I will give you a heart of flesh."

If Ezekiel does not predict that the Jew is to be restored to the church by baptism, and that that baptism is to be by sprinkling, I cannot understand words.

This is the fourth passage which clearly says that sprinkling is the true mode of baptism.

BAPTIZED INTO CHRIST'S DEATH.

But some one will say the scriptures speak of our being "buried with Him by baptism into death;" "so many of us as were baptized into Jesus Christ were baptized into His death." Do not such passage teach immersion?

I answer, confidently, not at all. There is no mode of burying which resembles immersion.

Some nations bury their dead by burning them; some hang parts of them in trees; some place them in a sitting position; some place them in artificial caves or vaults; some remove the earth, lay the body down, and pour or sprinkle the earth upon it. The last two are Christian. No nation takes the body and pushes it down under the ground, either backward or forward.

Our form of burial does not resemble immersion. It *might* be said to resemble sprinkling or pouring, but not immersion, as the earth is poured or sprinkled on it.

But I think it is evident from the context that water baptism is not meant here in any form. Look at the fruit of this baptism and see what baptism is alluded to. They who are dead with Christ by baptism into His death are "baptized into Jesus Christ," "walk in newness of life," "they have the old man crucified," "do not serve sin," "are dead unto sin," "alive unto God," "alive from the dead," "they obey from the heart," "are made free from sin," become the "servants of righteousness," "servants of God," "risen with Him through faith of the operation of God," and "have their trespasses forgiven." In a word all who are baptized with this baptism are true Christians. If water baptism regenerates and purifies the subject, then water baptism is meant: but if we deny baptismal regeneration, then the baptism with God's Holy Spirit must be alluded to here, and that was by pouring. God baptizes us by *pouring* out His Spirit upon our hearts, therefore we are made "free from sin," "obey from the heart," and are "become the servants of God."

BAPTISM MUST BE WITH WATER.

Look at one argument more. John says, "I baptize *with* water," "but one cometh after me, etc. He shall baptize you *with* the Holy Ghost and *with* fire." "Therefore am I come baptizing *with* water." "He that sent me to baptize *with* water." This form of expression is always used; it is always *with* water and *with* the Holy Spirit, never *in* water. Not a single instance can I find where *in* is used in relation to water baptism. Is it not *strange* if *in* water is the only mode?

Now *with* implies the instrument and always means that that instrument is applied to the subject.

I sweep the floor with the broom. I chop the wood with the axe. I whip the horse with the switch. I beat the dog with the stick. Do I apply the *floor* to the broom, or the *wood* to the axe, or the *dog* to the stick?

So when God baptizes men with His Spirit He applies the Spirit to men, not men to the Spirit, and I cannot resist the conclusion that

when John was sent to baptize *with water* he knew that his commission taught him to apply the *water* to the *subject*, not the *subject* to the *water*.

RELIGION MUST BE UNIVERSAL.

Look again. Religion is to be *universal*. It is as much the duty of believers to arise and be baptized amid the polar regions and the sands of Africa as in our well-watered land. But there immersion is impossible. Therefore immersion is not the mode of baptism instituted by Christ. He requires no impossibilities.

Thus I think I have established, on evidence that would be taken by any unprejudiced court, three of the points I started to prove, viz:

1st. That the word *baptizo* has more than one meaning, and that nothing can be determined from its use in scripture as to the form of the ordinance. In no instance does it mean *immerse*, but in several instances it means *to sprinkle*, and that the expressions "in," "into," and "out of," come from words, which in two

instances out of three, and five instances out of six, mean “to and from.” Therefore they prove nothing with certainty.

2d. That the *design* of the ordinance points to sprinkling as *the* proper mode: That John’s commission to baptize *with* water and not *in* water, and the fact that all baptisms are said to be *with* and never *in*, point to sprinkling or pouring as the true scriptural mode of baptism.

3d. I have proved from the circumstances recorded that, in every instance where the *form* of baptism is alluded to, sprinkling was the mode, and in the other instances there is nothing which, rightly understood, points to anything else. Look at the evidence.

I have proved from the Old Testament, and from Paul’s own words in Hebrews, that he thought baptism meant *sprinkling*.

I have proved from the design of baptism that it means *sprinkling*.

I have proved that our Saviour was baptized by *sprinkling*.

I have proved from the greatness of the *multitude* baptized by John, and by the

apostles on the day of Pentecost, that the mode was by *sprinkling*.

I have proved that Paul was *baptized* by *sprinkling*.

I have proved that it is at least most probable that Cornelius and those with him were baptized by *sprinkling*.

I have proved that the Israelites were baptized to Moses by *sprinkling*.

I have proved that the Eunuch was baptized by *sprinkling*.

I have proved that the Jew, when restored, is to be restored by *sprinkling*.

INFANT BAPTISM.

But the evidence for my *fourth* position, which relates to the right and duty to bring our children and consecrate them, with ourselves to God in baptism, is even stronger than what has gone before.

This point can be clearly *demonstrated*. The *mode of baptism*, as there is no definite form laid down by Christ or His apostles, must be learned by inference and by reasoning.

But infant baptism rests upon a different

foundation. The chain of evidence in its favor is so strong and so complete that we are forced either to admit it or fly in the face of all the rules of argument adopted among men.

But permit me to lay down the argument and the conclusion, and then be my judges whether I establish my positions clearly or not.

My first position is, that there has been but *one* church established by God upon earth, or that the *Jewish* and *Christian* church is the same church under different forms.

2d. In that church, as organized by God, the children were admitted and parents *commanded* under a penalty to bring them.

3d. That command has never been revoked, and it follows, as a matter of course, that they are members still, and that *any* parents who refuse to bring their children into covenant with God neglect their *duty*.

But assertions are not arguments. Let us then come to the law and testimony.

ONLY ONE CHURCH OF GOD.

1st. The identity of the Church under the two dispensations is clearly taught in my text, and in a multitude of other places in the word of God.

"For as many of you as have been baptized into Christ have put on Christ. For there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Paul was writing the Gentile converts of Galatia who had been received by baptism into the visible church of Christ.

All these first churches were peculiarly situated. Before the coming of Christ nothing but Judaism was authorized by God, and its rites and ceremonies were the only true religion. To the Jew belonged the promises, and Jerusalem was the place and the temple service was the way in which God was to be sought and found.

At length Christ came and the shadows had accomplished their mission. But though

their typical importance was at an end they did not lose their hold upon the affections of the people. It was very hard for the Jew to give them up. Hence many ignorant teachers sprang up among them, who taught the multitude that they must still observe these things.

This was the trouble with the Galatian converts. False teachers taught them that they must be circumcised. How easily they could work upon the fears of these Gentile converts. They would say: "The only way of admission into the church has been by circumcision. If then ye would be the seed of Abraham you must observe this rite." In this epistle, and especially in the text, Paul overthrows such reasoning. They are not to look to the forms of the ceremonial law. Faith in Christ's blood was their only hope; and lest any might fear that they were not as sure of salvation as the believing Jew, he tells them that the Church is the same; that all that have been baptized have put on Christ, are in the true Church, the true Spiritual seed of Abraham, of which

Christ is head. “Ye are the *children* of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus, *and if ye be Christ's then are ye Abraham's seed and heirs according to the promise.*”

The apostle, therefore, teaches this truth: That the Church to which faith unites these Gentile converts, into the true membership of which they have been brought by the baptism of the Spirit and into whose communion they are admitted by baptism with water, was the same Church as that to which the circumcised seed of Abraham belonged, and that all in it were alike heirs according to the promise. The duty of believing parents to bring their children and consecrate them to God by baptism is fully established by this truth. Let us see whether we have any ground from other parts of the sacred volume to believe that the Old and New Testament Church is the same.

THE JEWISH CHURCH NOT COMPLETE.

It is evident from the whole history and design of the Old Testament dispensation that it was not intended to be a Church complete in itself. It was instituted as a type of better things to come.

By itself it was an unmeaning form. What were the sacrifices or the feasts and the festivals, nay, what the temple itself, with its high priest, and priests, and Levites, and victims, if not typical of something yet to come? The evident necessity that something must come after to which they pointed, proves that that dispensation was not perfect in itself. It was only the dawn of the day of which Christ's coming was the noon.

2d. The covenant made with Abraham shows that the Jewish dispensation was not intended to be a Church complete in itself.

The promise was made, that others beside the Jewish nation were to reap the benefits. "In thee shall *all* the families of the earth be blessed." "I will make thee a father of *many* nations."

3d. That the Church is the same is evident

from the fact that nothing has been changed but those things which were from their very nature changeable.

The *head* of the Church is not changed. It is the same “God over all and blessed for ever more.”

The *Purifier* is not changed. The *same spirit* regenerates.

The *Redeemer* is not changed. The same Savior that was wounded for Isaiah’s transgressions is *our* Savior.

The *Law* is not changed. The same two tables, whose sum is perfect love to God and man, are still binding.

Repentance for sin, and *faith* in an atoning substitute, and love to Him by whose stripes we are healed, and that true *obedience*, which is the offspring of love, have not changed. Nor has the true worship of God changed. We must still worship in spirit and in truth.

Nor have even the two sacraments changed except in their external form. We have already seen that their *meaning* is the same; that the supper is the same as the passover

in meaning, and that baptism is the same as circumcision in meaning. Where is the difference? First, the typical ceremonies are laid aside because they have done all they were designed to do—pointed to Christ until Christ came; and secondly, the door has been opened wider so that the Gentiles might come in.

BIBLE TESTIMONY.

But look at the scriptural testimony to the identity of the Church. The Bible declares it to be the same.

Besides the fact that the covenant made with Abraham was to embrace all nations; besides the fact that all the faithful are called the seed of Abraham, it is taught in many ways so plainly that it seems hard for any to mistake who will give it their candid attention.

Christ said He came not to destroy the law and the prophets but to fulfill. He said this to the Jews, who feared that He *was* destroying the church they loved, and if He *did* destroy it and on its ruins build *another* church, what could His words mean? If

the church was overthrown and a new one set up, then both the law and the prophets were destroyed. But other parts of scripture tell us plainly that He fulfilled the law and prophets in all their predictions and requirements, and types and shadows. And lest any might think that He was establishing *another* church, He plainly said that there was to be "but ONE fold, even as there was but *one* shepherd." And so also in the text, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all *one* in Christ Jesus."

In Hebrews, also, the apostle dwelling upon the faith of the patriarchs, says: "They received not the promises, God having provided some better thing for us, that they without us should not be made perfect." Surely he does teach that the gospel Church is but the completion of the Jewish Church. They did not receive the promise. It was not completely fulfilled in them, but it was to find its completion when in accordance with the prediction of Isaiah, "the mountain of the Lord's house shall be established in

the top of the mountain, and shall be exalted above the hills, and all nations shall flow unto it." Was the promise fulfilled in them? No. Is it completely fulfilled in us? No. When will it be fulfilled? When under the beams of the latter day glory "many people shall go and say: Come ye and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways and we will walk in His paths."

It will be fulfilled when "every valley shall be exalted, and every mountain and hill shall be made low and the rough places plain, and the glory of the Lord shall be revealed, and *all flesh shall see it together.*"

It will be fulfilled when "Zion shall arise and shine because the glory of the Lord is risen upon her. When the Gentiles shall come to her light and kings to the brightness of her rising." Then will the Church to which Isaiah belonged become *perfect* and receive the complete fulfillment of the promise made to Abraham: "In thee shall all nations of the earth be blessed."

And this conviction that the Church is the

same only becomes the stronger when we remember for what these glorious predictions were given. They were given to comfort and strengthen God's ancient people.

The prophet saw the Church that he loved in a languishing condition. Ungodliness was triumphing over her, but "by the eye of faith and spirit of prophecy" he saw the same Church revive and shine, and spread throughout the whole earth. Jerusalem was *then* in affliction, but with prophetic eye he saw her wave her banner from the top of the highest mountain. He saw all nations flowing like water toward Zion, the Zion that he loved. Under her hallowing influences he saw all nations converting their spears into pruning hooks and their swords into plowshares; and it was in view of these animating visions, that, even in the midst of the desolation of Zion, he took his harp from the willows and tuned it to these exulting strains.

But if the Church *is different*, if the Zion that *now is* is *not* the Zion to which the prophet belonged, then he rejoiced too soon.

It was not *his* Zion that was to be thus exalted. Who *will*, who CAN believe it? Not I. The same Zion concerning which Isaiah uttered these glorious predictions is the Zion that is now flourishing. Let those who will, unchurch these old patriarchs and prophets. Let them declare that the sweet singer of Israel was not one of them. That he, to whom God gave the two tables of the law, was not one of them; that the sublime Isaiah was not one of them; that the weeping Jeremiah was not one of them; but it will ever be my *pride and delight* to belong to the Church which claims among its members Abraham, and Isaac, and Jacob, and Samuel, and David, and the prophets, and all those bright examples of faith and good works who lived when the Church was yet in her infancy. It will ever be my pride to belong to the Church built upon the *prophets* as well as apostles, Jesus Christ himself being the chief corner stone, for such a Church is the New Testament Church. It does not supersede the Old. This the Savior expressly declares when He tells the Jews that

the kingdom of heaven, meaning the Church, should be taken away from the Jews and given to the Gentiles. Surely the Church given to us Gentiles is the same Church which was taken from the Jews.

But the apostle puts it beyond any possibility of mistake. He says that we Gentiles are cut out of a wild olive tree and grafted into the good olive tree. By the good olive tree he undoubtedly means the Jewish Church. By nature we belong to the wild olive tree, but by faith we become "the seed of Abraham," and are grafted into this "good olive tree." What can it mean unless it is designed to teach that the tree remains the same; that the old Church is not destroyed, but we are joined to it and made heirs of its promises? The grafting on of the Gentile branch has not destroyed the tree. Nay, it is still the Jew's olive tree and says Paul, if he continue not in his unbelief, he shall be "grafted back again on to his own olive tree." Can Paul have thought that the Jewish and Christian churches were different? That the

Jewish church was rooted up and the Christian planted in its stead?

He asserts just the reverse. He knew the Church to be the same, and his whole argument is based upon the fact that it is the same; and in that illustration of the olive tree he is only teaching what he teaches in my text: "If we are Christ's we are Abraham's seed and heirs according to the promise."

I have dwelt the longer upon this identity of the Church under both dispensations, because it demonstrates that it is the duty of all believers to bring their children into covenant relation with God. If we are indeed Abraham's seed then it is our duty to do what God commanded Abraham to do—*consecrate our children to God.*

If the Christian church is essentially the same as the Jewish church then the duties enjoined and the privileges enjoyed in the one will still belong to the members of the other unless formally repealed.

This my text asserts as the apostle's conclusion of the whole matter. If we are

Abraham's seed we are HEIRS ACCORDING TO THE PROMISE.

In the covenant made with Abraham, God gave him a gracious promise: "I will be a God to thee and to thy seed after thee."

Among the Jews this was called, by way of distinction, "*the promise*," and when Paul says we are heirs according to the promise, he teaches that the promise belongs to us which was given to Abraham, "I will be a God to thee and to thy seed after thee."

He tells us the same thing in Romans, where he says "*the promise* was not to Abraham or his seed through the law, but through the righteousness of faith. And *it is of faith* that it might be by grace to the end that the promise might be sure to all the seed, and not to that only which is of the law, (that is the natural posterity, the Jew,) but to that also which is of the faith of Abraham."

What can the apostle mean if he does not teach that the promise given to Abraham belongs to all of us, who by true faith become the true seed of Abraham?

SEAL OF THE PROMISE.

The seal of this promise under the Old Testament was *circumcision*. The seal under the New is *baptism*, and as the first was to be applied to the children of all the seed, so the second is to be applied to the children of all the seed, unless there is some command formally repealing the duty. Has such a command been given? Or is there the least intimation that the duty has been revoked? Nobody has been able to find the command. Nobody has been able to find the least intimation that the duty has been revoked?

Nay; instead of being revoked, we find it re-enacted in more places than one.

INFANT MEMBERSHIP RE-ENACTED BY CHRIST.

When the parents brought their children to the Savior, and the disciples, who seem to have doubted the right of infant membership were about to forbid them, what did our Savior say? Did He say the children were embraced under the old covenant, but not under the new? Nay; but just the reverse. He rebuked His disciples. He was much displeased, (Mark x : 14,) and said:

"Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of God."

PETER SO TEACHES.

When the Savior had ascended up and sent forth the Spirit to qualify His apostles for their work, and they began their public teaching with that powerful discourse by which so large a multitude were converted, was there any intimation in that first sermon that the duty had been repealed? Nay; just the reverse. Listen to Peter: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. *For the promise is to you and your children,* and to all who are afar off, even as many as the Lord our God shall call."

As soon as he tells them of their duty to be baptized, he tells them of their duty to bring their children also, quoting that promise with which every Jew was familiar, and, lest they might think that it was only for them and their children, he adds, that it is

"to all who are afar off, (us Gentiles,) even as many as the Lord our God shall call."

The Savior was once displeased with His disciples (and Peter was probably with them) for trying to keep the little children back; and when, after His resurrection, He gave his parting command to Peter to feed His sheep, He commanded Him also to feed *the lambs*; and Peter did not forget it; but in his first sermon includes both, and in effect says to each one that was touched by his powerful discourse, "come thou and all thy house into the ark."

PAUL TEACHES IT.

When Paul wrote his epistles of instruction to the churches, did he revoke the command to bring the children? Nay; but in several of the epistles he repeats it, as we have already seen.

THE APOSTLES PRACTICED IT.

In the practice of the apostles was there anything that looked like a revoking of the duty? Nay; but the contrary, for they baptized households—the household of Stephanas, the jailer and his house, Lydia and

her house. I can take time only to dwell upon one of these.

Take the case of Lydia and her house, as we find it in Acts 16: 14. She is the only person mentioned in the narrative, except at the time of baptism. *She* was a seller of purple; *she* worshiped God; *she* heard the apostles; the Lord opened *her* heart; *she* attended to the things spoken of Paul; *she* besought the apostles if they had judged *her* faithful to come into *her* house and abide there, and *she* constrained them.

Nothing is said of any other person, except where her baptism is mentioned, and then it is said, "when *she* was baptized, *and her household*, *she* besought the apostles, if they had judged *her* faithful to the Lord, to come into *her* house."

If her children had been adults and had been baptized on their own faith, as our immersing brethren try to think, surely they would have been mentioned in some part of the narrative. Lydia would at least have said, "if ye have judged *us* faithful," but she said "me" plainly teaching that she alone had believed,

The Greek word used for her household deserves a passing notice. It is *οἰκος*, and means the *children* of the family in distinction from the servants. When others than children are included *οἶκος* is used. When the children are meant, it is the “*οἰκος*,” as the *house* of God, or the *house* of Jacob, or the *house* of Israel, or the *house* of Judah. When Peter is said to dwell with Simon, *οἶκος* is used because Peter was not a child of his. When our Saviour speaks of the servants not abiding in the house or household he uses *οἶκος*. When some of Cæsar’s household are said to have believed *οἶκος*, is used, for none of Cæsar’s children are meant.

To the jailer it was promised, “believe on the Lord Jesus Christ and thou shalt be saved and thy house (*οἰκος*), and the same hour of the night he washed the stripes of Paul and Silas and was baptized he and all his straightway.” So of Lydia, it is said she was baptized and her household (*οἰκος*.) Surely infant baptism is not forbidden by Christ or by the apostles, but rather established and confirmed both by precept and example.

FAITH NOT REQUIRED OF INFANTS.

But says one, "do not the scriptures invariably teach that baptism is to be administered to those only who believe? Why then should it be administered to one not capable of exercising faith?" I will answer this question by asking another. Do not the scriptures invariably teach that heaven is to be given only to those who repent and believe? How then can heaven be given to any not capable of exercising faith? The demand for repentance and faith in the subjects of baptism is not near so positive as is the demand for repentance and faith in those who would enter heaven. No passage says *none* may be baptized but those who repent and believe, but it does say in many places that none shall enter heaven but those who repent and believe. If on this ground you prove that none of our children are fit subjects for baptism, on the same ground, only more clearly, I will prove that not one of our dear little ones, who have gone before us, can ever enter heaven. If the scriptures exclude them from baptism because they cannot repent and believe, then

there is no hope that any of them can be saved.

Away, my brethren, with such *horrible* logic as this. The Bible does not speak to babes and sucklings when it says repent, believe or be lost. Nor does it apply to babes and sucklings when it says repent and believe and be baptized. Both classes of texts mean adults, and to adults our Church applies them both. We do not believe that adults can get to heaven except they repent and believe, and we do not think them fit subjects for baptism unless they repent and believe, and we are very careful to examine them as to these graces before we baptize them, *more careful* I believe, than any other denomination. But we do not believe that *either faith or repentance* is necessary in infants that they may enter the church above, and therefore we do not require these graces, in order that those descending from believing parents may be recognized as members of the church below.

Faith was required of all adult Gentiles who professed Judaism before they were ad-

mitted into the church, but it was not required of the children of such parents. So now we require it of the parents but not of the children. True, we open the door a *little wider* now than then. Under the old economy both parents must belong to the household of faith. A Jew with a Gentile wife, or a Jewess with a Gentile husband, could not bring their children into covenant; but under the gospel, we permit the children of only one believing parent to be brought. We open the door a little wider because the apostles so taught us. Paul says the unbelieving husband or wife is sanctified by the believing wife or husband, so that the children are not *unclean*, (*i. e.*, not *unfit* to be brought to God), "but now," he says "are they holy," *i. e.*, *fit* to be brought and offered to God under this covenant.

TESTIMONY OF THE FATHERS.

Nor does our evidence stop with the New Testament times. The practice of the Church for more than a thousand years confirms me in my opinion.

I have only time to allude to a few facts from the history of the Church.

The first I mention is the testimony of Ireneus who was born in the year 97. He says "infants, little ones, children, youth and persons of mature age, were reborn to God; that is, set apart to His service by baptism." He argues the propriety of it from the fact that Christ came to save "infants, little ones, &c.," and declares positively that "the church learned from the apostles to baptize infants." *

Tertullian was born in the year 147—He says "that our Savior *commanded* little children to be baptized"—that "if either parent were a Christian, the children were enrolled in Jesus Christ by baptism."

Origen was a Presbyter of Alexandria, the son of a Christian martyr, and was born about the year 175. He declares that "the Church received the injunction from the apostles to give baptism to infants"—that

* For these quotations from the fathers, see *Bible Baptism*, pp. 325-327.

"the custom of baptizing infants was received from Christ and His apostles."

In the year 253 a council of sixty-six ministers was held at Carthage. The question arose whether infants might or might not be baptized before the eighth day after birth and it was unanimously decided that they might be baptized before the eighth day.

Augustine was born about the year 330. He says that infant baptism was not instituted by councils but was always in use, and says "the custom of the Church in baptizing infants must not be disregarded."

Pelagius was a learned man who wrote about the year 410. He was very erroneous in many of his doctrinal views. Some said that his doctrines militated against infant baptism. In reply he said, "men slander me as if I denied the sacrament of baptism to infants, which is a thing I never heard: no! not even any wicked heretic say."

"Ireneus, about the year 176 wrote an account of all the professedly Christian sects that had sprung up between the death of Christ and his own time. Epiphanius who

wrote about the year 370 describes 80 sects of professing Christians. Augustine, about the year 400, mentions 88 sects and Philostrius, shortly after this enumerates 100 different sects. But in neither of these catalogues, is there to be found the least intimation of any, (except such as denied water baptism altogether,) who did not hold to the baptism of infants as a Divine institution.”*

About the year 1110 a small sect among the Waldenses called Petrobrussians, who imagined “that *infants could not be saved*,” denied to infants baptism. They only continued about forty years, and for 350 years more, no writer opposed it. Thus for 1500 years infant baptism remained in the Church almost untouched by any opposers.

CHILDREN ALWAYS INCLUDED.

There is one other argument I would like to touch if time permitted. I can only allude to it.

In all God’s dealings with men the children are included.

* Bible Baptism, p. 330.

When Adam and Eve were placed in the garden of Eden their children would, without doubt, have been partakers of its blessings if our first parents had not sinned against God.

When the parents were driven out the children were excluded with them. When the death of the parents was pronounced, the death of the children was pronounced also.

When Noah was saved, his children were saved also, although says God, “thee *only* have I found righteous.”

When all the parents, except Noah, were drowned in the flood, their children perished with them.

When Sodom and Gomorrah were destroyed, the *children* perished also.

When Abraham was chosen, his children also were chosen.

When Lot was rescued, his children also were rescued.

But I will not dwell. The New Testament is a “*better* covenant with *better* promises—reason says it cannot exclude our children.

THE SUMMING UP.

Look in conclusion to the summing up of the argument.

See how it rises step by step until we are driven to the conclusion that duty requires that believing parents should consecrate *their children* by baptism to God.

1st. The Church is the same.

2nd. Infant membership was *commanded* under the Jewish form of the Church.

3rd. The command has never been revoked, and therefore it must be our duty still.

Open now the New Testament and see how it confirms this conclusion.

There is no intimation of any who doubted the duty, except the apostles, on one occasion, and with them the Savior was "much displeased" on this account, and commanded that none should *forbid*, but suffer the little children to come to Him.

When Jesus had gone up and sent down the Spirit which was to fully qualify the apostles for their work, hear Peter in the *first* sermon repeat it: "The promise is to you *and your children*."

Look into Paul's epistles and see how often he repeats the promise and shows its application to us gentiles.

See how the right of infant membership agrees with the *analogy* of the Church in every age.

See the apostles *practicing* it in every case when any family is mentioned. Add to all this the *universal* practice of the Church for 1100 years, and, with but one exception, for 1500 years, and say what evidences could be stronger or *more conclusive*?

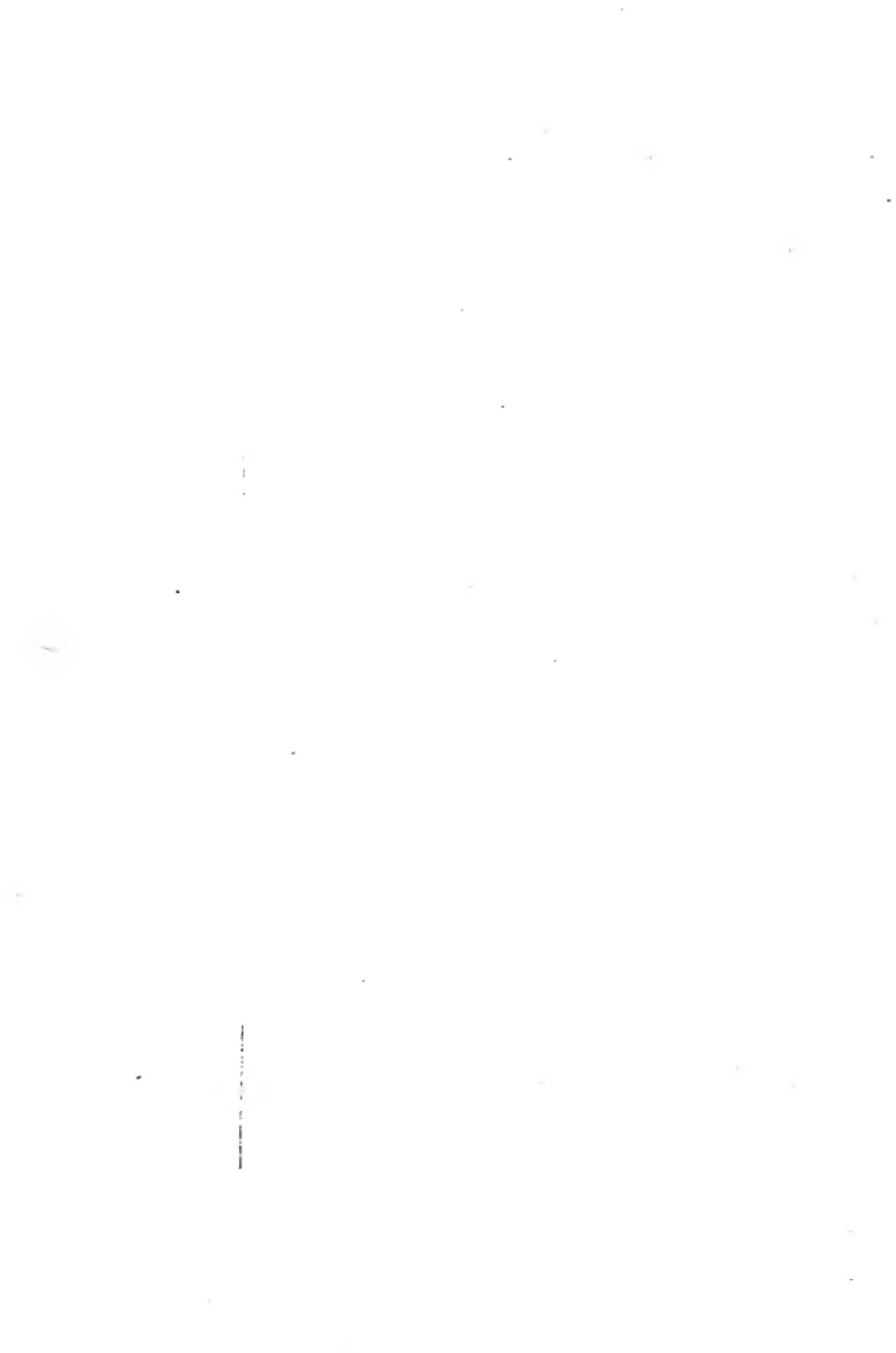
It is *irresistable*. Every believing parent *ought* to have the seal of the covenant affixed to his child, and thus claim the promise of which we are heirs, "I will be a God to thee and to thy seed after thee;" and it is a sin to neglect it.

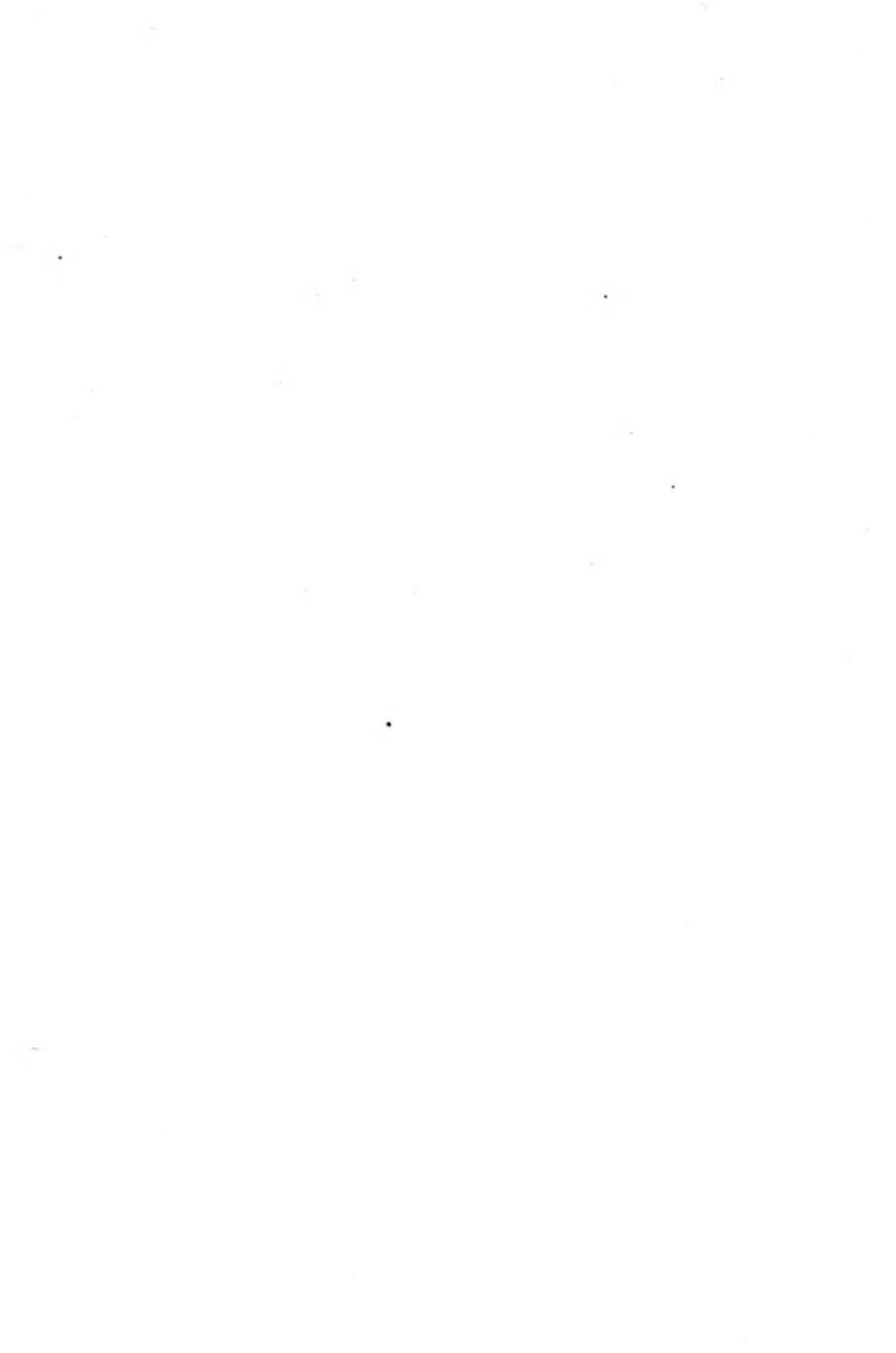
And now may God's blessing be upon us all, without regard to names or denominations. I have defended our opinion because I believed the interests of truth demanded it; but I bear no unkind feeling toward any; I have carefully tried to avoid every un-

charitable word or thought ; and my sincere prayer is that the controversy of this day may be so blessed of God that we may have more charity about these *non-essentials* of our faith, and more cordially embrace each other in Christian fellowship and love.

If such an end shall be accomplished, I will have my reward, and to God will I give the praise.

FINIS.







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